



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

and open-minded a scholar is well deserving of the attention of those who are prone to adopt the latest theory without due consideration. In the course of the preface the editor makes an announcement of great interest to students. He proposes to issue shortly a dissertation entitled "Assyriological Glosses on the Old Testament Psalter," which will comprise all the Assyrian and Babylonian material at present available for the illustration of the subject. It will include the discussion of analogous phrases, images and thoughts; a comparison of Hebrew and Babylonian metres; and remarks on parallels which extend to whole classes and not merely to individual psalms.

W. T. S.

The Book of Daniel. Its Prophetic Character and Spiritual Meaning. By WILLARD H. HINKLEY. Boston: Massachusetts New-Church Union, 1884. Pp. 191. Price, \$1.25.

This treatment of the Book of Daniel is avowedly Swedenborgian. And this perhaps sufficiently indicates its scope. The writer is manifestly an Old Testament scholar, who is thoroughly familiar with the facts necessary to an interpretation of the prophecy. But he sets aside altogether the methods of historical interpretation, and persistently confines himself to mysticism. From this point of view, his presentation is most able. The work is an admirable exposition of the possibilities of mystical exegesis. A single quotation will indicate the method of treatment. In discussing the four kings of Dan. 11:2, the writer says (p. 119):

"The images (of the second chapter) are repeated, but four kings are spoken of. . . . The error is in speaking of the four kingdoms as if they referred to the four great monarchies of the East. Those four kings do not refer to earthly powers, but to the evil and false influences which prevailed at the end of the church, which the Lord overcame at His second coming."

T. G. S.

Geschichte der altchristlichen Litteratur bis Eusebius. 1 Teil. **Die Ueberlieferung und der Bestand.** VON ADOLF HARNACK. Bearbeitet unter Mitwirkung von E. Preuschen. (Leipzig, 1893; J. C. Hinrichs'sche Verlagsbuchhandlung). Royal 8vo.; lxi. + 1020 pp; M. 35; bound, M. 38.

A Literary History of Early Christianity: including the Fathers and the chief heretical writers of the ante-nicene Period. By CH. TH. CRUTTWELL, 2 vols. (London: Griffin & Co., 1893); Royal 8vo. pp. xxi. + 686; cloth bound.

In the spring of 1891 the Royal Academy of Sciences at Berlin resolved to publish a new edition of the early Greek Fathers. For this purpose A. Harnack proposed to publish within three years a critical survey of the material in hand and a guide for the history of tradition of early Christian literature,

so far as could be done without extensive investigations and researches for new MSS. The Academy accepted the offer, and gave Harnack an able collaborator in Dr. Erwin Preuschen. The result lies before us as a stout volume of over one thousand pages, which, as Harnack states, in the preface, is intended primarily to serve as an introduction to a future history of the early Christian literature, to be *mémoires pour servir à l'histoire ecclésiastique*, as well as to be a guide for a new edition of the whole pre-Eusebian Christian literature. The author has set out to answer most completely and exhaustively the three questions: 1) What and how much has been written by the Christian Fathers of the first three centuries? 2) How much of this literature do we still possess as a whole or in fragments, and 3) How and by what means has this literature come down to us? A careful perusal of the book fills us with renewed admiration of the industry and learning of its author, who, himself, has done the main portion of the work, Preuschen contributing about one-third. Smaller, but by no means less important contributions were made by Achelis (on *Hippolytus of Rome*), Bonwetch, Carl Schmidt, Burchardi, and Stübe. To save space the author has been compelled to omit all references of later writers to the Manichæans, as well as the later "*testimonia*" on Origen and Eusebius, which alone would have filled a stately volume. There is scarcely anything, worthy of notice, that has escaped Harnack or his collaborators, and we hail with great joy and deep gratitude this grand *thesaurus* of material, trusting that in the near future it may be followed by its companion volume containing the historical development of early Christian literature, known to none as well as to Harnack. Of the great amount of new information which this second volume may contain, we receive a foretaste in the introductory remarks (pp. xxi-lxi) on the "*Grundzüge der Ueberlieferungsgeschichte der vornicänischen Litteratur in älterer Zeit.*" These remarks are of the greatest importance, owing to the new and at times startling views relative to the true forces at work within the church that influenced the preservation or caused the destruction and ruin of the early literature of the church. No student of patristic literature can, henceforth, afford to neglect or overlook the minute information contained in this book, which proves a sure and safe guide, giving in the case of all the earlier writers the necessary details with the greatest possible completeness.

The vast material is divided into thirteen parts, of which we can only give the main headings. They are as follows: 1) The sub-apostolic Greek Literature down to Justin Martyr (the New Testament writings and Gnosticism excepted). It treats especially of the apocryphal Gospels, Acts, and Epistles. Of great interest and importance are Harnack's remarks on the presbyter John, proving that he cannot have been identical with the Apostle John, and on Aristion, to which now Conybeare's discussion of Aristion as the author of St. Mark 16:9-20 (*Expositor*, October, 1893, 241-4, and Harnack, *Theol. Litztg.*, 1893, No. 23,) will have to be added. 2) The remains of Gnostic, Marcionite, and Ebionite Literature. 3) Christian writers of Asia Minor, Gaul,

and Greece, from the latter half of the second century on. Here, our interest centers in the paragraphs on the Montanists and their opponents, Melito of Sardes, and Irenaeus. The next four chapters discuss the literature from the latter half of the second to the beginning of the fourth century. We begin our journey in 4) Egypt, where the four great-Alexandrian Fathers Pantænus, Clement, Origen, and Dionysius occupy more than half of the two hundred pages given to this section, which among others discusses Firmilian of Cæsarea (ca. 230-68), and his letter to Cyprian of Carthage; the writings of Gregorius Thaumaturgus, the literary activity of Hesychius, to whom we owe one of the three main recensions of the Septuagint; the ecclesiastical canons of the Egyptian church; Methodius, bishop of Olympus, (died 311 A.D.) and Adamantius' (Pseudo-Origen) "Dialogue against the Marcionites." 5) From Egypt our attention is turned to Palestine and Syria, where we meet some well-known names, *e.g.*, Tatian; Theophilus, of Antioch; Julius Africanus; and Serapion, Bishop of Antioch, who has lately been recalled to our memory through the discovery of the apocryphal gospel and revelation of Peter. Paul, of Samosata, the delightful and polished heretic; Lucian, the author of the third recension of the Septuagint, and Eusebius, of Cæsarea, claim a large share. 6) Rome and Italy have produced many contributors to this early literature, chief among whom we mention Praxeas, Noëtus, and Sabellius, famous for their heresies; Hippolytus, Minucius Felix, *Octavius*. The 7th chapter takes up the remaining Latin literature of the Western fathers, outside of Rome and Italy. Special regard is paid to the African Church fathers, *viz.*: Tertullian, Donatus, Cyprian, and Lactantius, the Cicero among the fathers. 8) Pre-Constantine literature of uncertain date and place is next taken up. Then follow three short chapters *a*) on doubtful and fictitious writings and literary curiosities (about 76, arranged alphabetically); *b*) a survey of Christian poetry, and *c*) decrees of the church councils, *acta martyrum*, etc. An important chapter (xi.) contains a critical summary of later Jewish literature, part of which was early adopted by Christian writers and adapted to their own needs. A list of Greek and Roman *testimonia*, edicts, and polemical tracts; and four lists containing titles of old Latin translations of Christian Greek writings; Syriac, Slavic, and Coptic translations of the early fathers conclude the main part of the work, to which are added three very full and exhaustive indexes. The whole, indeed, is a *monumentum aere perennius*, which will, at all times, call forth but scanty additions, such as have been given by Harnack in his *Selbstanzeige*, (*Theolog. Literaturzeitung*, 1893, No. 22), by Th. Zahn in the "*Theol. Litteraturblatt*," 1893, No. 43; Joh. Dräseke in "*Wochenschrift für klassische Philologie*," 1893, No. 49, and by A. Hilgenfeld in "*Berliner philologische Wochenschrift*," 1894, No. 17.

Of an entirely different character is Mr. Cruttwell's work. It is a general survey of early Christian literature as literature, being written neither very popularly nor strictly scientific. The period with which he deals runs from

the close of the canon to the threshold of the Arian controversy. The literature is divided into the five sections: 1) The Apostolic Fathers, in which translations of the Didachè and the Gospel of Peter are given at full length. 2) Heretical sects, which, more than any other section, betrays the marks of haste and compilation. 3) After a lengthy introduction the Apologists are, taken up, including Dionysius of Corinth and Maximus; Hegesippus and Irenaeus. 4) The Alexandrian school, including Methodius; and 5) Latin Christianity from Tertullian to Victorinus. Considerable extracts illustrate the style of a number of the writers. The author's purpose was mainly literary, that is, "I have endeavored to point out the leading intellectual conceptions which animate the various writers, to indicate the degree of success attained by each, and to estimate the permanent value of each one contribution to the growing edifice of human thought and knowledge." The work is well done, as far as it goes. The author has read widely for himself, and that not only amongst the writers he treats of. The connection of early Christian thought with classical literature is carefully traced. The general reader will find on the whole a pleasantly written account of the literature in hand, brought fairly up to date, with few exceptions, *e. g.*, on Hippolytus, etc.

W. M.-A.